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makes any book of Mr. Dobson's a copious mine for literary material. Indeed, under the influence of less atmosphere which Mr. Dobson's knowledge and rich and sprightly style create a feeling of oppression might weigh upon the reader from the array of data and details painfully unearthed and carefully sifted.

One or two instances of the importance of these happy ferretings out may be noticed. It is of interest to know that the pronunciation of "Pamela" was even then as much a matter of controversy as it is now. Sidney in his "Arcadia," whence the name was derived, said "Paméla," as did Pope in the epistle addressed to Teresa Blount; but "Richardson, in Pamela's hymns, made it 'Pámela,' and his parasites persuaded him he was right." One, Aaron Hill, contended that "Mr. Pope has taught half the women in England to pronounce it wrong."

Again, it is well to have the claims as to the extent of Marivaux's influence upon Richardson definitely determined. Both wrote the novel of analysis as distinguished from the novel of adventure and manners, and Marivaux wrote before Richardson. But Richardson knew no French, was in no sense a novel-reader, indeed, he aimed at a moral story rather than a novel, and in a letter to his friend, Aaron Hill, he gives "so circumstantial and reasonable an account of the independent origin and development of the book, that it seems superfluous to go outside it in order to establish his obligation to a French author, however gifted, of whom, when he first sat down to write the 'Familiar Letters' to which 'Pamela' owed its birth, he had probably never even heard the name." Another item more than curious is the glimpse, among Richardson's many female correspondents, into the life and character of the enthusiastic and naïve young wife of the German poet Klopstock.

DR. BRIGGS ON THE INCARNATION.

THE INCARNATION OF THE LORD. A Series of Sermons Tracing the Unfolding of the Doctrine of the Incarnation in the New Testament. By Charles Augustus Briggs, D.D., D.Litt. New York: Charles Scribner's Sons. 1902.

In this his latest book Prof. Briggs has given us some of

the results of a lifetime of thought and study on the subject indicated by the above title. It is true that Dr. Briggs here enters a field which is relatively new, the field of theology proper—*i. e.*, of doctrinal theology as distinct from biblical exegesis or criticism. But while Dr. Briggs's reputation as a scholar has been gained in the field of Bible criticism rather than of dogmatic or ecclesiastical theology; still our author must be acknowledged to have one of the prime prerequisites for the latter, inasmuch as every system of Christian doctrine must ultimately be based upon the revelation recorded in the Holy Scripture. The Edward Robinson professor of Biblical Theology in Union Seminary will be generally acknowledged to be well equipped, so far as the knowledge of the Bible and Biblical doctrines are concerned, for the task to which he has addressed himself. Dr. Briggs's well-known works, "Messianic Prophecies," "The Messiah of the Gospels," and "The Messiah of the Apostles," have been before the public for years, and bear witness to the author's work upon the biblical side of the great subject of the Incarnation. Dr. Briggs himself states very clearly in the Preface the method which he follows in the present work. He says: "There are many able and valuable works on the Incarnation before the public; but these deal chiefly with the historic, dogmatic, or ecclesiastical sides of the question. The purpose of this course of sermons is to give the biblical side, and to trace the development of the doctrine of the New Testament."

The method of treatment here indicated, when applied to a theological doctrine such as that of the Incarnation, has its advantages and at the same time its necessary limitations. Among its advantages are the abundance of material which modern Biblical research has placed at our disposal, and the freshness and freedom from the technical terms of theology with which the subject may be presented. The attendant limitation consists in this: that from the very abundance of the material as well as from the absence of theological definition there will almost necessarily result a certain incoherency of form, a lack of connection between the several parts of the treatment; nay, we shall be fortunate if we do not find contradictions in regard to particular points of doctrine. The present volume is not altogether free from these limitations.

From the point of view of doctrinal theology there appears to be, for example, a lack of consistency, not to say a contradiction, between what Dr. Briggs states on page 201 with regard to the personality of the Son of God before his incarnation, and what he has already stated on pages 58 and 59. In the one passage, Dr. Briggs expressly denies to the pre-incarnate Son or Word of God full and complete personality, while in the other passage in no less explicit terms he attributes real personal pre-existence to "the Son of Man and Son of the Father."

Prof. Briggs is stronger as an exegete than he is as a systematic theologian. This we should naturally have expected, since his chosen field is that of scriptural exegesis and criticism. As an interpreter of the Bible Dr. Briggs is regarded in certain quarters as dangerously radical. A careful reading of this book leaves upon our mind the impression that he is in the main conservative. Even as a critic, while dealing with the origin and authorship of various books and portions of books of the New Testament, Dr. Briggs can hardly be classed as an extremist; although in some important particulars he does depart from the traditional view. For example, he does not appear to regard the first eighteen verses of the fourth Gospel as having been written by St. John, but considers them to have been originally "an early Christian hymn of the Incarnation" (p. 191). Whether or not this passage in its original form was as Dr. Briggs calls it "a hymn to the logos"—for we confess ourselves not fully satisfied by the considerations here adduced—we question whether there are any such marked differences of style between this Prologue and the following portions of the fourth Gospel as would fairly point to a difference in authorship. Further, the argument from difference of style, so popular at the present time, may very easily be overpressed, and in the absence of external evidence needs to be very cautiously applied. But this is by the way.

To the distinct merits of this book as tracing the great lines of thought and prophecy which converged in that Messianic ideal which was realized by Jesus Christ as he is depicted in the New Testament, we can only briefly refer. On the whole, Dr. Briggs writes with judicial temper and balance. His style is clear, pregnant, and condensed, rising at times to real eloquence. We regard this work of his as a noteworthy addition to the rapidly growing literature of the Incarnation.

W. S. BISHOP.